

the person whom he hated sufficient to kill. The needle was tipped with deadly poison and sooner or later did its fatal work. The average gossip of to-day carries such a deadly needle in the tongue, for a proof see James iii 6. In India a slanderous mouth is sowed up. If that practice could prevail in America for a time what a stillness some neighborhoods would have. If it was a law to hang the retailer and the hearer of gossip we would suggest that the one be hung by the tongue and the other by the ears. Women gossip more than men, doubtless many of our readers have heard the story of that woman who scandalized so many people, and was required to confess to the priest, the sentence imposed upon her was that she should go out into various districts and scatter the seeds of thistles one by one; she was surprised at the light sentence she received but on being told to go and gather up the seed she said it was impossible. So with the seed of slander, once sown it is impossible to mend the mischief. Alexander had an ugly scar on his forehead, when the artist painted his portrait he sketched him with him leaning on his elbow and his hand deftly covering the scar. Let us put the finger of charity over the scar of our neighbors if we would have a reward. In Paul to the Corinthians, first epistle xiii.

There is but one sure remedy for gossip, and that is a new heart for "out of the abundance of the heart the mouth speaketh." God has promised men new hearts without which you cannot be born again. Then having been born of God. "Let all bitterness and wrath, and anger, and clamor, and evil speaking be put away from you with all malice and be ye kind one to another tender hearted, forgiving one another even as God for Christ's sake hath forgiven you" Ephesians iv, 31-32. Los Angeles Cal

—A RAILROAD running from Yverden to Saint Croix, Switzerland, ceases all traffic on Sunday.

The earnest seeker after truth, to be successful in his quest, must be mentally untrammelled, free from "corns," crotchets, prejudices, 'ologies or 'isms.

I HAVE NOT TIME.

There are many who when pressed by Christian entreaty to become reconciled to God and secure the salvation of the soul, are ready to urge the plea that they *have no time* to attend to it. I speak of those who acknowledge the importance of religion, and who propose before the close of life, to give it their serious attention, and make their peace with God. This plea though often urged merely to silence the voice of Christian love, or to stifle the admonitions of conscience, is no doubt often made under the impression that the cares of life, a constant pressure of business, and the support of a dependent family, are inconsistent with that attention to religion which the salvation of the immortal spirit demands.

I have a man now in my mind—amiable, upright in his dealings, a constant attendant in the sanctuary, and acknowledging the importance of vital piety. He had always been an industrious man, and having been unfortunate in business, with an expensive and dependent family, he seemed honestly to believe what he replied to the earnest and affectionate entreaty of a good Christian friend, pleading with him to seek his own salvation. I have not time to attend to it now. Poor man, he has long since gone into eternity, and it is feared that an appropriate inscription on his tombstone would be, "He found no time to be a Christian."

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A PROFANE coachman pointing to one of his horses, said to a pious traveller, "That horse, sir, knows when I swear at him." "Yes," replied the traveller, "and so does ONE above."

Dwight L. Moody told a Christian lady soon after her conversion, that she could go to the theater if she would give Christ the first place in her heart and thoughts. She went; and when the curtain arose she was disgusted and left the hall at once, her husband following her. When she asked Mr. Moody if he sometimes attended the theater, he answered: "No; I have something better."

HADES—THE RICH MAN IN HELL.

It makes no difference how many words in the original languages are translated, *hell* in the English scriptures or what their derivations are, or what significations the primitive words may have had, Jesus gives at least one unanswerable explanation of the meaning he attached to this word in its relation to the unseen state of the unrighteous dead. Turn to Luke xvi chapter and from the 19th verse to the close of the chapter, but more particularly from the 22nd to the 26th verses. I do not care whether you regard this scripture as a true narrative or as a parable, it describes the important facts in the condition of the dead just as truly.

It describes two persons, a rich man who from his opulence lived sumptuously, possibly in rioting and gluttony and belonged to the class described in Luke xii, 19 as saying, "Soul thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry."

The other was a poor, afflicted beggar, without the means of even a scanty living on earth, but who had laid up treasures above; for "he died and was carried by the angels into Abraham's bosom," to recline there as did the beloved disciple, John, on Jesus' breast. Abraham's abode in the spirit world was the heaven, or glory land of the Jews whom Jesus was now addressing.

"The rich man also died and was buried;" that is he was placed in Hades, or Shol, or Gehenna, or Tartarus—he was hid from temporal view—BURIED.

It does not make one bit of difference how much we cavil about it, and how much time we spend to sooth our terror of what the real place, state and condition is; there was still something of this man that could think, feel, see, reason, reflect, recall to memory and suffer. And in this dreaded place that the original Greek calls Hades (hell) "he lifted up his eyes, *being in torment.*" (Verse 23.)

He evidently did not look out of the tomb in which he was buried with his physical eyes and see "Abraham afar off, and Lazarus in his bosom," for he had not now the environments that made physical vision possible—that made